



The Criterion in Explaining the Issues of Imaan

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

To proceed:

This is a serialisation of the cassette lecture of the noble shaikh, Abul-Hasan al-Misri, related to the issues of Imaan delivered last year in Ma'rab, entitled "Al-Furqaan Fee Bayaan Masaa'il il-Imaan". The gathering was recorded on two cassettes and discusses the emergence of a new sect who has deviated on the issues of Imaan. A sect called "Firqah Jins ul-Amal", the main doctrinal work in this regard being that of the unfortunate doctor in aqidah who revived the doctrine of the Mansoori Kharijites, accused the whole Ummah of Irjaa', alongside its notable Imaams and Mashaayikh.

Due to the great benefit in these cassettes, we have deemed it befitting that the contents be serialised into easy to follow lessons, such that the Sunni, Salafi, Athari, the seeker of knowledge, guidance and success may be able to tread carefully in these issues and to be aware of the great deviation and heresies entered into the ranks of Ahl us-Sunnah by the Qutubiyah, Surooriyyah ["Khaarijiyyah 'Asriyyah"], may Allaah sever them and end their evil at the hands of Ahl us-Sunnah and by the Jihaad of the tongue and pen.

Before you, Noble Reader, is the third lesson: The Meaning Of Imaan Is Speech and Action".

Lesson 3: The Meaning Of “Imaan Is Speech and Action”

Shaikh Abul-Hasan al-Misri – hafidhahullaah – said:

1. So I say, may Allaah bless you, I say that it is known that when Ahl us-Sunnah say that Imaan is speech and action, they say that **“speech”** is the speech of the heart and of the tongue, and that **“action”** is the action of the heart and the limbs.
2. As for the **“speech”**, then if we come to the speech of the heart, then that is the ma’rifah (knowledge, acquaintance) that Allaah is One, alone, without any partners. Amongst them are those who say that ma’rifah is the same as tasdeeq (assent)¹. And others differentiate between ma’rifah and tasdeeq. However, this matter does not concern us greatly.
3. **“Speech”** is that you know that Allaah, free of all imperfections, the Most High, is your Lord and that Muhammad (sallallahu alaihi wasallam) is your Prophet, and [the knowledge] of other such issues pertaining to Imaan. This mere knowledge (ma’rifah) is not sufficient, as has preceded, that Iblees has this knowledge as well.
4. Fine, Ahl us-Sunnah say that the knowledge (ma’rifah) of the heart, and knowledge (ma’rifah) is what, the speech of the heart and the speech of the tongue. The **“speech”** of the tongue is “I testify that none has the right to be worshipped except Allaah alone and that Muhammad is the Messenger of Allaah”.
5. And **“action”** is the action of the heart and the limbs. The action of the heart is its sincerity (ikhlaas), submission (idh’aan), humility (khudoo’), compliance (inqiyaad), surrender (istislaam), love (mahabbah), awe (khashyah), hope (rajaa’), reliance (tawakkul) and other such actions of the heart. All of this is the action of the heart. As for the actions of the limbs, then they are the outward actions that we see from the Muslims, whether in the mosques, or during the Hajj or other such external actions, which are performed by the limbs.
6. Ahl us-Sunnah consider that a man is perfect in his Imaan when he fulfils [the requirements] of these conditions, namely, the speech of the heart and tongue and the actions of the heart and limbs.
7. When Ahl us-Sunnah say that Imaan is speech and action they intend to refute the Murji’ah in all their varying sects, all of those who did not speak with this saying [on Imaan]. Even though what is apparent from the words of the Murji’at ul-Fuquhaa is that they say Imaan is speech and action, except that they hold that by mere speech and action a person

¹ This difference is discussed by Shaikh ul-Islam Ibn Taymiyyah in his Kitaab ul-Imaan and as Shaikh ul-Islam notes, it is very subtle. The Shaikh notes that tasdeeq implies or requires the works of the heart, in the sense one cannot conceive of a person who, for example, knows of Hellfire and Paradise to be true, but then does not have fear and hope accompanying that knowledge. So tasdeeq, implies the actions of the heart, which in turn imply the actions of the limbs.

has perfected his Imaan², even if he committed the sins other than Shirk, then they hold that his Imaan is perfect and does not decrease.

8. So it is necessary for you to know that these are the affairs that the various sects of the Murji'ah have agreed upon:

- a) they are agreed that a believer's Imaan is complete and perfect, despite whatever sins and disobedience he commits, for that does not decrease anything from his Imaan
- b) and that the Imaan of a vile, sinful, disobedient person is equivalent to the Imaan of Jibreel and Meekaa'eel, or like the Imaan of Abu Bakr and 'Umar, and that the Imaan of most sinful of the Ummah is like the Imaan of the most pious and righteous of the Ummah.
- c) and the Murji'ah, Khawaarij and Mu'tazilah are agreed that Imaan either remains as a whole or disappears as a whole and that Imaan is a single entity and is not a reality that is made up of separate components such as belief, speech and action [together].

9. So be aware of all of these things that the varying sects of the Murji'ah are agreed upon, then let us come together and let us look at this mighty slander and this wicked lie with which Ahl us-Sunnah is accused..." to be continued.

End of the Shaikh's words.

² Meaning, that by having the speech of the heart (ma'rifah) and speech of the tongue (the testimony) and having **some** action in the heart and **some** action upon the limbs (as opposed to having none at all), alongside sin and disobedience, then a person has complete and perfect Imaan.

COMMENTS

The meaning of what is intended by the saying of the Salaf that “Imaan is speech and action” has been made clear in what has preceded. And this is in refutation of those sects who deviated on the issue of Imaan, as covered in Lesson 2. Refer to Figure 1 at the end of this lesson which summarise all of this.

Ahl us-Sunnah hold that a person has only perfected Imaan when he brings together belief, speech and action, and when he brings all of the actions of the heart and the actions of the limbs. As has preceded in Lesson 2, the Salaf would make the exception in Imaan (istithnaa) to avoid claiming that they had perfect Imaan. And this was from the perspective that they do not have full knowledge of their having acted upon all the outward requirements of the Sunnah and having brought all of the actions of the heart in abundance – either now or in the future. So they would say resign this to Allaah and say “I am a believer, if Allaah wills” – not from the point of view of doubt in the basis of Imaan, but from the point of view of fearing falling into a false purification of oneself.

As for the Murji’ah, then they say Imaan is a single entity, and whoever brings it has completed and perfected Imaan. So whoever, makes tasdeeq has brought the required Imaan that prevents entry into Hellfire in the Hereafter (the Ash’ariyyah) and whoever merely has knowledge of Allaah has brought the required Imaan that prevents entry into Hellfire in the Hereafter. And whoever brings tasdeeq of the heart and profession of the tongue has brought the required Imaan, the Imaan that is perfect, and which does not admit any decrease and which will prevent entry into Hellfire. And all of this is in opposition to the views of Ahl us-Sunnah as has preceded.

These views of the Murji’ah implied that Imaan does not increase or decrease and that sins and disobedience have no effect on Imaan, neither harming it, nor decreasing it, and hence the whole of creation, in their view, was equivalent in Imaan.

The Jahmite and Ash’arite views were the most extreme since, they entailed that Iblis, Fir’aun, they hypocrites and the generality of the Disbelievers who have knowledge of the existence of Allaah, and some of whom even have tasdeeq in the Messenger of Allaah (sallallaahu alaihi wasallam) but reject Islaam out of arrogance and the likes are believers. Also, a by-product of their innovation was that a person could never become a disbeliever, regardless of what statements of kufr he made or what acts of kufr he fell into that, and alongside all of that, a person can remain a believer, with perfect and complete Imaan, since kufr to them was either ignorance (of Allaah’s existence) [to the Jahmiyyah] or the absence of tasdeeq (or presence of takdheeb, rejection) [to the Ash’ariyyah].

As for the accusation of Irjaa’ that has been placed by Satan upon the tongues of the Activist Revolutionaries³, then this is because Satan blinded them from making a difference between

³ And we mean here those who “have opposed many of the issues of methodology of the Salaf”, the “Khawaarij of the Era” as referred to by Imaam al-Albaani and “the Revolutionary Takfiris” as referred to by Imaam Ibn Uthaimen (about those who rejoiced with the Permanent Committee’s verdict on Shaikh Ali Hasan’s books on takfir and ruling by other than what Allah has revealed) and as “Takfiriyyoon” by Shaikh Sa’d al-Hussain.

the principles of takfir, its required conditions and its preventative barriers and between a discussion of the issues of the reality of Imaan and its perfection and the basic principles and their related subsidiary issues in which the Jahmiyyah, Ash'ariyyah, Murji'at ul-Fuquhaa and others erred. This has led them to extremism in the arena of takfir, and showing disdain and belittlement to those who upheld caution in making takfir of a Muslim⁴.

And as for the issues used by "the Khawaarij of the Era" to accuse Ahl us-Sunnah of being Murji'ah, then they are:

- a) The issue of the abandonment of prayer. And there is a well-known difference on this issue from the fiqh point of view. There is unanimous agreement amongst Ahl us-Sunnah that whoever rejects (juhood) the obligation of prayer is a disbeliever. As for the one who affirms its obligation but abandons it out of laziness and neglect, then they differ. However, this is not an issue related to aqidah, and is actually an issue of jurisprudence (fiqh). Then comes that unfortunate doctor in aqidah who turns this issue into one of aqidah, makes mockery and sarcasm of Imaam al-Albaani for discussing this topic by resorting to the books of fiqh instead of resorting to the books of aqidah on this subject (and this is actually a matter of fiqh!!) and claims that anyone who does not make takfir of the one who abandons the prayer out of laziness has entered into Irjaa' whether he realises it or not – reviving thereby, the madhhab of the sect of the Khawaarij called the Mansooriyyah(!). And hence, you will find that the sect of Safar al-Hawali always

The latter (Shaikh Sa'd), in his personal letter sent to Shaikh Abdul-Azeez Aal ash-Shaikh, Mufti of Saudi Arabia and head of the Permanent Committee, shortly after the issuing of the verdict concerning Shaikh Ali Hasan's two books on the subject of takfir and ruling by other than what Allaah has revealed, said, **"As for these brothers (the Jordanian Mashaayikh), I have known them for around fifteen years... and they by Allaah, are the best of those I know - I do not say in Jordan alone - but in the whole of Shaam, in terms of knowledge, manhaj (methodology) and da'wah (calling to Allaah)... As for this doubt of Irjaa' which Shaytaan has placed upon the tongues of their opponents, then they (the opponents) have only made this accusation against them because they are calling to the Manhaj of Nubuwwah (Prophetic Methodology), the manhaj that opposes the ways and methods of the Takfeeris (takfeeriyyoon) such as the likes of Sayyid Qutb, Hasan at-Turaabi and others amongst the biased partisans and political activists..."** (Refer to the Cassette: "Rihlati Ilaa Bilaad ul-Haramayn")

⁴ **BENEFIT:** One of the students of knowledge of Saudi Arabia stated recently, after hearing many of the cassettes of Imaam al-Albaani, that one would think of him as being takfiri, since he makes takfir where takfir is due, and upon the actions that it falls upon and upon the people that deserve it. However, perhaps the reason that he is singled out for being accused with Irjaa' is because he did not make takfir of the rulers, and nor did he raise high the banner of Haakimiyyah. Perhaps if he did, then even if he had erred on these issues, the Muhaddith and Imaam, would have truly been an Imaam to the Activist Revolutionaries, the Qutubiyyah. [Just like Sayyid Qutb is an "Imaam of Guidance" because he spoke of Haakimiyyah and made takfir of the whole of mankind, all nation states, on account of the issue of rule and rulership. And as for everything else (of statements of kufr and apostasy and the revival of the innovations of the sects of old, then that is insignificant and must be brushed under the carpet or pushed to the side)].

Indeed the behavioural condition of the Qutubiyyah is strange, for how incessant they are on outlining the errors of Imaam al-Albaani, and how persistent they are in attacking those who refute the calamities, enormities and innovations of Sayyid Qutb?! How they aggrandise the latter and how they vilify and ascribe misguidance to the former?!

revolve around this issue of prayer, in order to lay the foundations for their accusation of Irjaa' against Ahl us-Sunnah(!). By Allaah what falsehood.

- b) The issue of ruling by other than what Allaah has revealed. It is well known amongst Ahl us-Sunnah that ruling by other than what Allaah has revealed is from the minor kufr and does not become major kufr unless accompanied with juhood or istihlaal or i'tiqaad and the likes. There is some difference of opinion on one or two of the forms of ruling by other than what Allaah has revealed, such as total banishment of the Sharee'ah and bringing and enforcing a new Sharee'ah, so some scholars stipulate istihlaal and others negate this condition⁵. Nevertheless, all of Ahl us-Sunnah hold to the tafseel of the Salaf on this issue, that of distinguishing between al-kufr al-'amali an al-kufr al-i'tiqadee in arriving at the judgement of takfir, and maintaining the difference between takfir of the action (that such and such act is kufr) and takfir of the specific individual (that such and such person is a kaafir). Then comes that Takfiri of both skin and flesh, Abu Baseer Mustfa Halimah and also the unfortunate doctor in aqidah who got poisoned by the books of Sayyid Qutb and Mohammad Qutb, and began to accuse anyone who held onto this tafseel, and who refrained from announcing takfir, advised great caution with respect to it and who prevented the people from making takfir, – until even when it may be justified – for fear of causing destruction of the worldly affairs, and who advised with patience and forbearance, with Extremist Contemporary Irjaa' – nay the Irjaa' of Jahm Ibn Safwaan!!

And this is why you will see the sect of Safar al-Hawali which is in reality that of Mohammad Qutb, his teacher and supervisor, always revolving their assault against Ahl us-Sunnah around mainly these two issues: the abandonment of prayer and ruling by other than what Allaah has revealed. And they attempt to prove that explaining the kufr, or conditioning the kufr in these two actions with juhood, or istihlaal, or i'tiqaad and the likes is from the ways of the Extreme Murji'ah. And all of this is the essence of falsehood, O Sunni!! (Refer to GRV070006 for a more detailed treatment of this issue).

The truth of the matter is that they exaggerate above and over the Sharee'ah laws which govern when takfir can and cannot be made upon the earthly life⁶. What is worse is that they have revolved around issues, in all of this, in which they have no justification for their innovation and extremism and exaggeration.

⁵ Refer to MNJ050017 (Ibn Uthaimeen on Tashree' ul-Aamm), MNJ050018 (Tabdeel and Genghis Khan) and GRV070006 (The Difference Between the Qutubiyyah and the Shaikhs of ad-Da'wah as-Salafiyyah) for a more in-depth discussion of this matter and some more important clarifications.

⁶ Refer to the saying of Imaam Ibn Uthaimeen below. And refer also the first lesson in which it was explained that there is Imaan from the point of view of it being requested by Allaah, and there is Imaan from the point of view of allowing the rulings of the Sharee'ah to operate in the life of this world. As for the Qutubiyyah [Khaarijiyyah 'Asriyyah], then when they speak of the reality of Imaan, they do so in the relation to actual judgements upon people, in the life of the world, exaggerating in all of that, above the Sharee'ah principles in takfir, and then show enmity and hatred to those who do not agree with their extremism, sentimentalist approach, and begin to label them with Irjaa'.

For had Ahl us-Sunnah said that the one who abandons prayer out of laziness is perfect in his Imaan or the one who does not rule by what Allaah has revealed, and falls into tyranny and oppression and sin and disobedience is perfect in his Imaan and that the one who reviles Allaah and His Messenger, or kicks the Qur'aan and the likes, remains a believer and is perfect in his Imaan – and that alongside all of these actions, Imaan remains constant and does not decrease, rather it is perfect and is like that of Jibreel and Meekaa'eel and Abu Bakr and 'Umar and so on, then perhaps their accusation may have been appropriate. However, Ahl us-Sunnah do not say this.

Ahl us-Sunnah have merely discussed the rules and principles that govern the takfir of an individual in the issues of abandonment of prayer, ruling by other than what Allaah has revealed and kicking the Qur'an and reviling the religion and their likes. And this is what causes the thorn to appear in the throat of the “Khawaarij of the Era”.⁷

Shaikh Ibn Uthaimin also said: **“Whoever accused Shaikh al-Albaanee of Irjaa’ has erred. Either he is one who does not know al-Albaanee or he is one who does not know Irjaa’.** Al-Albaanee is a man from Ahl us-Sunnah – may Allaah have mercy upon him –, a defender of it, an Imaam in Hadeeth. We do not know of anyone who has surpassed him in our time. However, some people – and we ask Allaah’s pardon – **have jealousy in their hearts.** For when [one of them] sees that a person has been met with acceptance [by the people], he begins to find fault with him on account of something, just like the hypocrites, those who used to defame those believers who would give freely in charity – and those [i.e. hypocrites] who would find nothing but the striving of [the believers]. So they would defame the one who would give charity in abundance, and also the poor person who would give charity! We know the man from his books – may Allaah have mercy upon him – and I know him from sitting with him on occasions. He is Salafi in aqeedah, of sound manhaj. **However some people desire to perform takfeer of the servants of Allaah on account of something that Allaah did not perform takfeer of them. Then they claim that whoever opposes them in this takfeer is a Murji’ – a lie, slander, and mighty fabrication.** Therefore, do not listen to this saying regardless of whomever it comes from!” (Cassette: Makaalimaat Ma’a Mashaayikh ad-Da’wah as-Salafiyyah (Part 4) Dated 12/6/2000CE).

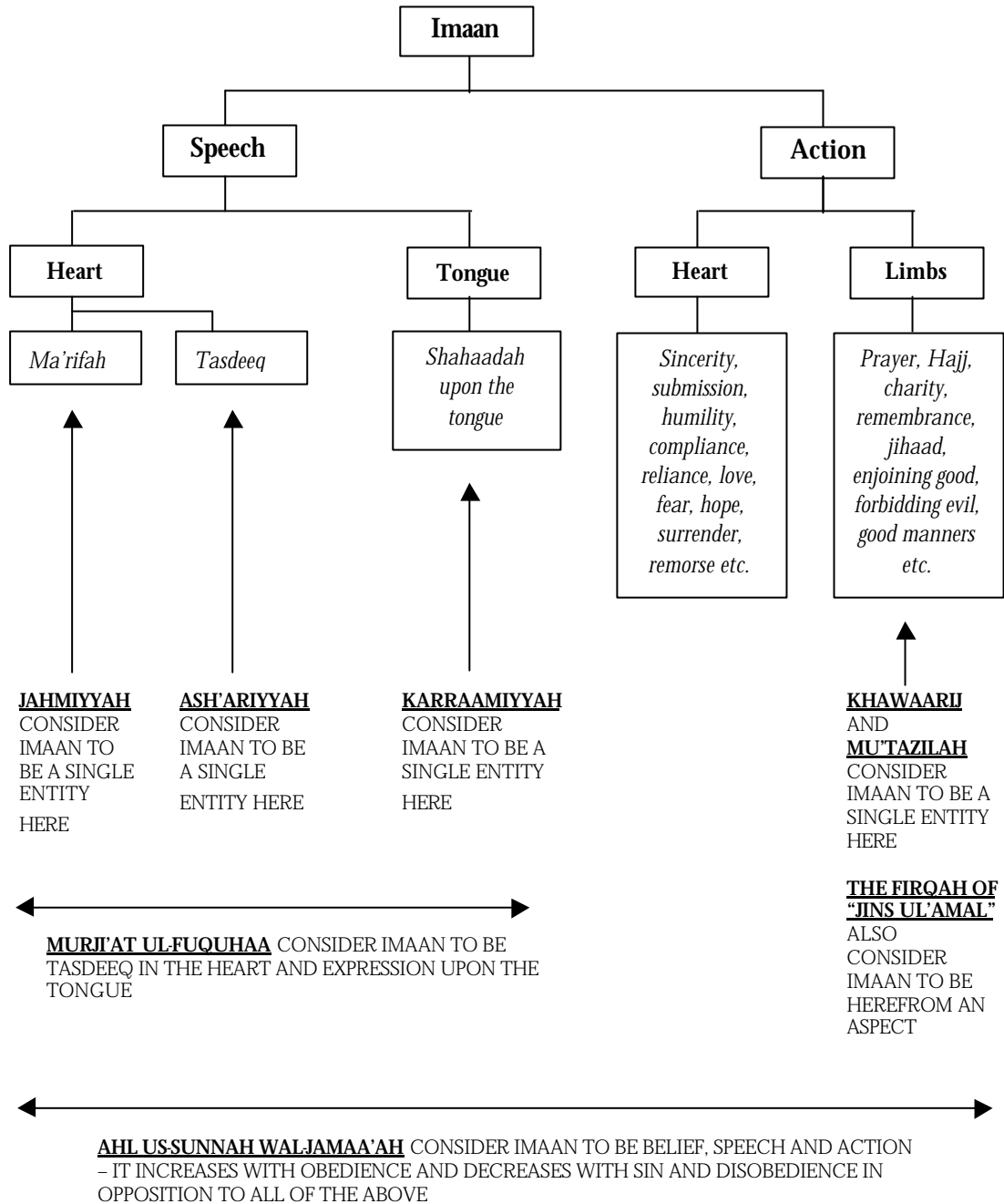
Shaikh Ibn Uthaimin was asked, “The questioner asks that some people say that Shaikh al-Albani – rahimahullaah – his position on the issues of Imaan is that of the Murji’ah. What is your view on this?”. **Answer:** The Shaikh paused for a while, remaining silent and then replied, “...I say, just as one who has preceded has said: “Al-Albani is a scholar, a muhaddith, a jurist – even if he is greater in being a muhaddith than a jurist – and I do not know of any of his statements which indicate Irjaa, ever. **However, it is those who want to perform takfir of people, they are the ones who accuse him and those like him of being Murji’ah, and this action of theirs is by way of ascribing evil names [to him].** I testify for Shaikh al-Albani – may Allaah have mercy upon him – with uprightness, (istiqaamah), a sound creed, and good intention...”. (30th April 2000, Question and Answers from Qatar on Imaan).

⁷ And as for the claim that Imaam al-Albaani only considers Imaan to be tasdeeq alone, then this will be dealt with in a future discourse inshaa’llah.

And then there is a third issue that is employed (in addition to the two mentioned above), which is the issue of the absence of any good actions, and these Lessons on Imaan will actually explain that in depth in what is yet to come, if Allaah wills.

FIGURE 1 : THE MURJI'ITE AND SUNNI VIEWS ON IMAAN

Please view this diagram in conjunction with Lesson 2 which highlights the errors of the Murji'ah from the word of Shaikh ul-Islam Ibn Taymiyyah, and also the sayings of the various sects that have strayed on the issues of Imaan.

**Notes**

1. The Jahmiyyah, Ash'ariyyah, Mu'tazilah and Khawaarij consider Imaan to be a single entity – hence their well known sayings “all of it remains” or “all of it goes”.
2. Kufr in the view of the Jahmiyyah was ignorance (jahl) and unawareness of Allaah, and in the view of the Ash'ariyyah it is the absence of tasdeeq in the heart.
3. The Murji'at ul-Fuquhaa do not include actions within Imaan and hence they say Imaan does not increase or decrease.

End of Lesson 3, walhamdulillaah. In Lesson 4, we look at some more principles related to Imaan, and look at the pillars or foundations that relate to the speech of the heart and tongue and action of the hearts and limbs. And may the prayers and peace be upon Allaah's Messenger, his family, his companions and those who follow him upon Tawheed and the Sunnah till the affair is established.